

# Implementation of The School-Community Relationship Program Through The Hidden Curriculum During Pandemic

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## Abstract:

This study aims to describe the implementation of the school-community relationship program through the Hidden Curriculum during the Covid-19 pandemic at Al-Furqan Elementary School Jember. This research focuses on implementing the school-community relationship program through the Hidden Curriculum during the Covid-19 pandemic at Al-Furqan Elementary School Jember. The approach in this research is qualitative research with a case study. The object of research is Al-Furqan Elementary School, Jember Regency. The data collection technique uses observation, interview, and documentation techniques with data analysis using qualitative data analysis procedures consisting of data condensation, data presentation, and inference/verification. The results showed the implementation of the school-community relationship program through the Hidden Curriculum during the Covid-19 pandemic at Al-Furqan Elementary School Jember, including learning, humanitarian, cultural, and partnership programs carried out by; 1) extracurricular activities; 2) co-curricular; and 3) extracurricular. Hidden curriculum through extracurricular activities such as character strengthening, Sunday morning activity, digital literacy, a celebration of religious holidays and the role of school committees. Co-curricular activities implemented are morning habituation with memorizing prayers, fostering homeroom teacher and Counseling Guidance teacher, and reciting the Qur'an, which is carried out through zoom and learning using google classroom. Extracurricular activities are scouting, computers and young doctor, all carried out online.

**Keywords:** *School-community relation program, Hidden Curriculum, Pandemic-Covid 19*

## Abstrak:

Penelitian ini bertujuan untuk mendeskripsikan implementasi program hubungan sekolah-masyarakat melalui Hidden Curriculum pada masa pandemi Covid-19 di SD Al-Furqan Jember. Fokus penelitian ini adalah implementasi program hubungan sekolah-masyarakat melalui Hidden Curriculum pada masa pandemi Covid-19 di SD Al-Furqan Jember. Pendekatan dalam penelitian ini adalah penelitian kualitatif dengan studi kasus. Objek penelitian adalah Sekolah Dasar Al-Furqan Kabupaten Jember. Teknik pengumpulan data menggunakan teknik observasi, wawancara, dan dokumentasi dengan analisis data menggunakan prosedur analisis data kualitatif yang terdiri dari: kondensasi data, penyajian data, dan inferensi/verifikasi. Hasil penelitian menunjukkan bahwa pelaksanaan program hubungan sekolah-masyarakat melalui Hidden Curriculum pada masa pandemi Covid-19 di SDN Al-Furqan Jember yang meliputi program pembelajaran, program kemanusiaan, program budaya dan

program kemitraan dilakukan dengan: (1) intrakurikuler kegiatan, (2) ko-kurikuler dan (3) ekstrakurikuler. Kurikulum tersembunyi melalui kegiatan intrakurikuler seperti penguatan karakter, kegiatan minggu pagi, literasi digital, perayaan hari besar keagamaan dan peran komite sekolah. Kegiatan ko-kurikuler yang dilaksanakan adalah pembiasaan pagi dengan hafalan sholat, pembinaan wali kelas dan guru Bimbingan Konseling, dan pengajian Al-Qur'an yang dilakukan melalui zoom dan pembelajaran menggunakan google classroom. Kegiatan ekstrakurikuler yang dilakukan adalah pramuka, komputer dan dokter muda yang semuanya dilakukan secara daring

**Kata Kunci:** *Knowledge Sharing, Sumber Daya Manusia, Multi Tasking*

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## INTRODUCTION

The curriculum is the essential part of the national education system that has existed since the beginning of the national education existence (Asamoah, 2022; Reniers et al., 2022; Anwar, 2022). The learning curriculum must be adapted to the times, both formal and non-formal. Thus the national education curriculum has also experienced significant development (Torralba et al., 2020). Curriculum development is oriented to the needs of the student for quality with the aim of the state being able to succeed in the national development program by printing quality human resources according to development need, producing student quality and being able to compete competitively in the global market (Ali, 2013; Bray et al., 2018).

This implementation issue must immediately find the right formula so that the new curriculum does not experience the same thing as the previous eight curricula (Rachman et al., 2021). The current pandemic provides challenges and opportunities to develop an appropriate method and formula in an active, creative, innovative learning process. Curriculum formulas that combine written curriculum and hidden curriculum will produce effective learning. In line with research (Caswita, 2019) conducted at Al Muttaqin Elementary School, it shows that as a private Islamic school, it has implemented a curriculum that properly combines written and hidden curriculum, which will result in effective learning.

The 2013 curriculum is based on the philosophical view of Pancasila with its five precepts (Belief in One Supreme God, civilized humanity, Indonesian Unity, Democracy led by wisdom in representative deliberation, and justice for all Indonesian people) to realize educational development. It is also based on educational philosophy based on theoretical values, noble values, and the needs of students and society (Saihu & Marsili, 2019). The implementation of character education that is integrated into the formal curriculum and hidden curriculum is critical to do. The foundation of the Pancasila philosophy is essential to be used as the basis for the development of the 2013 curriculum because an educational plan in the curriculum cannot be separated from the values that exist and are held by the community, all of which have been included in the five principles of Pancasila.

Witiatsih (2021) states that the implementation of local culture-based learning programs through the hidden curriculum is carried out by; 1) extracurricular activities, 2) co-curricular and (3) extracurricular. In line with

research (Lubis, 2015) which states that the practice of hidden curriculum in Madrasah Aliyah Pembangunan has succeeded in forming seven characteristics of students, namely honesty, responsibility, tolerance, self-discipline, religion, independence and caring for others.

In line with research, which states that the practice of hidden curriculum in Madrasah Aliyah Pembangunan has succeeded in forming seven characteristics of students: honesty, responsibility, tolerance, self-discipline, religion, independence and caring for others. Based on the previous research, the implementation of the hidden curriculum is very important in schools to be able to strengthen the character of students.

The hidden curriculum is very influential on the formation of student character because it can contribute to developing and forming the student's personality. Department of Islamic Education at UIN Syarif Hidayatullah Jakarta, 2015. The hidden curriculum in schools has been effectively implemented through the example of teachers to students, socialization activities, and applicable rules according to mutual agreement. Based on the previous research, the implementation of the hidden curriculum is very important in schools to be able to strengthen the character of students.

Philip W. Jackson first proposed the term hidden curriculum. Jackson critically seeks the main answer about what is in school that can create cultural habits such as students' beliefs, attitudes and views (Hidayat, 2011). Curriculum planning that can integrate schools and communities, as well as the school's atmosphere, put forward character development. Curriculum planning can integrate schools, communities, and the school's atmosphere (Mohamad et al., 2021). Extracurricular activities that provide opportunities for students, as well as the implementation of daily activities at home and in the surrounding community, can help students be creative and innovative. Therefore, cooperation between the school and the family is essential.

Jackson describes the hidden curriculum as the expected social rules and behaviour based on anything unwritten. He stated the importance of understanding education as a socialization process (Gardeshi et al., 2018; Torralba et al., 2020). Learners in the process of developing their self-identity in the context of their chosen profession adopt not only knowledge and skills within the framework of an explicit and formal curriculum but also norms and values from daily behaviour and language educators present in the clinical learning environment of learners; these norms and values are collectively part of the hidden curriculum.

## RESEARCH METHODS

This research applies a qualitative approach with a case study design. This study aims to describe the implementation of the school-community relationship program through the Hidden Curriculum during the Covid-19 pandemic at Al-Furqan Elementary School Jember. Al Furqon Elementary School Jember is located in Kaliwates District, Jember Regency, East Java Province. Al Furqan Elementary School has accreditation A based on certificate 579/BAN-SM/SK/2019 with NPSN 20553953.

The researcher in case study research is a planner, data collector, analyzer, interpreter, and reporter on the results of his research (Bogdan & Biklen, 2003). The presence of the researcher in the field as a full observer. The benchmark for obtaining the data validity is expected to support the research focus understanding.

The researcher collected the data directly. Sources of data in this qualitative research are people, places and documents. Data sources are identified using the snowball principle, where information from the first informant will be used as essential information to determine the next informant who can provide research data. The data collection techniques are; 1) in-depth interviews, 2) observation and 3) documentation studies. In-depth interviews were conducted with principals, vice principals, teachers and staff. Observations are made when activities related to the hidden curriculum take place. Documentation is taken from photos of activities related to the hidden curriculum.

According to Miles et al., (2014), Data analysis is a process carried out to develop propositions through analyzing, sorting and grouping data. Meanwhile, according to (Bogdan & Biklen, 2003), Data analysis is the process of collecting and compiling data systematically from interviews, field notes, and other research materials so that they are easy to understand and the findings can be disseminated.

Data analysis activities in this study systematically review and compile all interview transcripts, field notes, and other research materials that the researcher has recorded during research data collection (Bogdan & Biklen, 2003). Data analysis in this study used an interactive model. This model uses a data collection process including display, reduction and verification/conclusion. The analysis was carried out by implementing the data analysis model of Miles, Huberman & Saldana (2014), namely qualitative data analysis, which consisted of three co-occurring activities. These activities are Data Condensation, Data Display, and Conclusion/Verification. The three activities are carried out simultaneously. Data condensation activities are not separate from data collection activities or vice versa. These three activities are carried out simultaneously during the data collection process.

The validity of the data in qualitative research includes the credibility test (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). The first data validity test is carried out by checking credibility using triangulation techniques for the data collection method, triangulation of data sources, a discussion between colleagues, and member checks. Based on Reynolds & Nasution cited by Mantja (2008), triangulation of data collection methods was obtained from in-depth interviews, observations, or documentation studies that matched each other to obtain accurate data. The criteria for data validity are carried out by diligent observation and continuous data mining so that the data obtained is accurate.

## RESULTS AND DISCUSSION

The problem of curriculum outcomes is not only imposed on how to plan the curriculum (ideal curriculum) but it must also be imposed on how it is implemented (actual curriculum) as well as how the environment and various matters related to the curriculum or its hidden curriculum (Nurhalim, 2014) ). Conceptually, the meaning of curriculum is grouped into three dimensions: 1) curriculum as a subject, 2) curriculum as a learning experience and 3) curriculum as a program/learning plan. The curriculum as a meaningful subject consists of several subjects that must be taken. The curriculum as a learning experience includes all learning experiences experienced by students, and this affects their personal development. At the same time, the curriculum as a program/plan is a program or a learning plan (a learning plan).

The hidden curriculum is very influential on the formation of students' character because it can contribute to developing and forming the student's personality. The hidden curriculum is two words in English, namely hidden and curriculum. Based on the name, hidden curriculum means that the curriculum is hidden (cannot be seen but not lost). So this hidden curriculum is not planned, programmed and not designed but directly or indirectly influences the output of the teaching and learning process (Dakir, 2004). Implement the hidden curriculum through co-curricular activities by integrating it into learning programs such as morning habits in the form of Dhuha prayers and Koran prayers, celebrations of Islamic religious holidays held at schools, and digital literacy in parent-teacher meetings with the school and school committees via zoom. Implement the hidden curriculum through extracurriculars through praying before starting lessons, religious lessons, PPKN and the role of Guidance Counseling teachers. Extracurricular activities implemented through extracurricular writing calligraphy and Tahfid

The history of the founding of Al Furqon Elementary School in Jember began with two houses donated by Mrs Ning Bob Said, which later became a prayer room in 1970. In that place, Mrs Hj. Nafisah (daughter of Mr Abubakar Ahmad Baktir) and a teacher teach seven students. Then, this place became the Al-Furqan Kindergarten. Two years later, Al-Furqan Elementary School was established. The number of the first students was 13 children, and the late mother, Dra. Aisyah Salim as Headmaster of School. Based on this condition, the foundation attempted to borrow a house building in Untung Suropati street (Jl. A Yani petrol pump), which then moved to Dewi Sartika street in front of SMPN 1 after the original building was asked to be returned by the owner. On June 14, 1978, the foundation's management succeeded in occupying its building in the form of 6 classrooms, one office room, one canteen room, one library room and, equipped with seven bathrooms.

Since its establishment until now there, the Principal of Al Furqan Elementary School has been changing Principal as follows: in 1972 - 2006: Aisyah Salim (late), in 2006 - 2007 Hj. Nafisah (Plt), in 2007 - 2018 Abdul Holik, in 2018 - Present: Hadi Basuni. The vision of Al Furqan Elementary School Jember is the realization of pious and accomplished people. The mission of Al Furqan Jember Elementary School is; 1) to develop an education system with

school and community-based management in order to create a conducive educational situation, 2) to organize a quality, competitive and Islamic education process in order to develop student potential, personality and achievement, and 3) Increasing the work of Al-Furqan Elementary School as an Islamic-based educational institution in order to create a representative Muslim generation. Al Furqan Elementary School Jember is to create people who are devoted to Allah SWT, have good morals by the example of the Prophet Muhammad SAW, and master science & technology so that they can be actualized in people's lives.

Some of the flagship programs of Al Furqan Jember Elementary School include; 1) Coaching with an Integrative Thematic approach, 2) Theme Peak Stage (Performance, Skills, and Products), 3) Morning habituation from mosque to mosque (dhuha prayer, dhikr, reading selected letters, daily prayers, and Al Maturat), 4) Learning Al-Qur'an 3T (Tartil, Tahfidz, and Turjuman), 5) School Literacy Movement, 6) Strengthening positive character in collaboration with Matahati Care Center Indonesia, and 7) Learning English in collaboration with Cambridge University ([sdalfurqanjember.sch.id](http://sdalfurqanjember.sch.id)).

The quality assurance provided by Al Furqon Elementary School Jember includes: 1) Having a good aqidah, 2) Praying with self-awareness, 3) Having good morals, 4) being Skilled and happy to read the Quran, 5) Memorizing two juz of Al Quran, 6) Achievement in academic and non-academic fields, 7) Loving to read, 8) Having a clean culture and good social behaviour, 9) Having a basic level of English and Arabic skills, (0) Skilled in using computers Microsoft Office programs (Word, Excel, & PowerPoint).

The Covid-19 pandemic that has hit the world since 2020 has affected all aspects of human life worldwide, including the educational process implemented at Al Furqan Elementary School, namely online learning. Bold learning will affect the implementation of the school-community relation program and the curriculum used, especially the hidden curriculum, which is the focus of this research.

The importance of a hidden curriculum idea in character education is not explicitly written in the curriculum. This opinion assumes that all activities of teachers, parents, society and the state are expected to assist and provide extra services in helping to achieve the goals of character education. (Zubaedi, 2012).

The results of this study are different from Wijayanto and Ulfatin's (2014) research entitled "Leadership of Female Principals in Developing a Hidden Curriculum (Case Study at SD Plus Al-Kautsar Malang)". The result of this study is that the hidden curriculum focused on two aspects: a) programmed activities realized through school missions and extracurricular activities and b) non-programmed activities realized through teacher example and school culture habituation. The hidden curriculum development strategy is carried out through; a) habituation of students to apply the 7S culture (greeting (Sapa), Salim, Smile, greeting (Sapa), polite (Santun), healthy (Sehat), and patient (Sabar), b) student leadership training, c) application of motivational hours for teachers, d) ) the creation of a conducive school environment. This research focuses on implementing the hidden curriculum school relations program at Al

Furqon Elementary School Jember.

This research is a follow-up study on "Integrating local wisdom in school-community relations programs", which states that the integration of local wisdom in school-community relations programs is carried out through learning, humanitarian, cultural, and partnership program (Widiatsih, 2016). This research is based on Local Culture-Based Educational Reform research that the implementation of school-community relations programs is carried out through learning programs, humanitarian programs, cultural program and partnership programs is one of the steps taken to realize the reform in the education sector (Widiatsih, 2021). Line with research (Torralba, 2020) explains that "a hidden curriculum is also part of the learning environment in the form of norms, values, and behaviours exhibited by teachers. These norms, values, and behaviours become part of the culture of the clinical learning environment. The hierarchal nature of medicine and the complexity, uncertainty, and ambiguity inherent to medical conditions magnifies the vulnerability of learners in this environment. This is especially true of cognitive specialities such as rheumatology. Educators who engage in unprofessional behaviours that result in learner humiliation and shame may serve to dampen productive discourse and scientific dialogue. Therefore, educators must embrace psychological safety to foster learning and facilitate high-performing teams in the clinical learning environment".

This research focuses on implementing the school-community relationship program in the hidden curriculum during the Covid-19 pandemic. For the Hidden Curriculum to be consistent with the formal curriculum, its development has the following characteristics of 3 categories: 1) Organizational, including setting the issue of time, facility and learning material. 2) Interpersonal, striving for a harmonious relationship between teacher and student, school staff, parent and fellow students. 3) Institutional matters related to policy, social structure and extracurricular activity (Farida, 2015).

The management of integrated curriculum implementation is carried out in several stages, including 1) Integrated curriculum planning is carried out by determining curriculum objectives and arranging curriculum content organization; 2) The implementation of the integrated curriculum is carried out by implementing curriculum programs and curriculum supervision; 3) Evaluation of the integrated curriculum is carried out with an educational system evaluation model which includes input, process, and results (Athallah, 2021). Based on the results of these studies, the implementation of school relations with the community through a hidden curriculum is carried out through curriculum planning, curriculum implementation and curriculum evaluation. Meanwhile, this research only focuses on implementing the curriculum or implementing the hidden curriculum through intra-curricular, co-curricular and extracurricular activities during the Covid-19 pandemic.

Regulation of the Minister of Education and Culture of the Indonesia Republic Number 62 of 2014 concerning extracurricular activities in primary education and secondary education, extracurricular activities are carried out through structured and scheduled activities according to the scope and

competence of the content or subjects. Co-curricular activities are carried out through structured assignments of one or more related content or subjects. Intra-curricular activities aim to improve students' academic abilities. Co-curricular activities are to understand better the subject matter studied in intra-curricular activities in class. Extracurricular activities assist in the development of aspects such as interest, talent and personality. These three activities are activities that children participate in every day (Rusdi, 2010). This is confirmed by research (Blasco, 2018) if "The problem of the HC has not been solved by the transition from a teacher-centred education to a student-centred educational model that takes the student's experience as the starting point of learning. In this article, we turn to several philosophers of education (Dewey, Kohlberg, Whitehead, Peters and Knowles) to propose that HC can be made explicit in HE when the teacher recognizes and lives his/her teaching as a personal issue, not merely a technical one; and that the student's experience of the learning process is not merely individual but emerges through their interpersonal relationship with the teacher. We suggest ways in which this interpersonal relationship can be strengthened despite current challenges in HE".

### Implementation of School Relations Program through Hidden Curriculum in Intracurricular

The previous opinion stated that extracurricular activities aim to grow students' academic abilities. During the Covid-19 pandemic, learning was carried out through WhatsApp Groups (WAG), which consisted of contact persons for parents or guardians of students and their respective homeroom teachers, zoom media for synchronous learning and Google Classroom as a means of asynchronous learning. WAG is used as a means of communication and information acquisition from the homeroom teacher to parents or guardians of students regarding all learning activities. Synchronous learning with zoom is carried out to provide subject matter, and meanwhile, student assignments are carried out through Google Classroom. The implementation of school relations programs with the community through the hidden curriculum in extracurricular activities at Al Furqon Elementary School, namely;

1. The learning program is carried out morning habituation with prayer and memorization, guidance for homeroom teacher and Counseling Guidance Teacher, motivation week and reciting all of which are done through WAG and zoom. The Quran activity divides students into small groups of 7 to 15 students.



Figure 1. Motivation Week



- The Humanitarian Program is carried out by giving assignments to students to fast during the holy month of Ramadan and the proceeds are given to children in need, giving alms to those affected by disasters and other humanitarian activities.



Figure 2. Humanitarian activities carried out at School

- Cultural program by giving Sirroh Nabawi lesson to deepen students' understanding of Islam. Sirah Nabawi is a recording of the entire chain of Prophet Muhammad SAW's journey from birth, childhood, adolescence, adulthood, marriage, becoming a prophet, his heroic struggles and the great challenges he went through, until his death. By providing material about Sirroh Nabawi, it is hoped that students can imitate the Prophet Muhammad SAW in their daily lives.
- Partnership program, holding parental meetings at the beginning of the semester, in the middle of the semester and at the end of the semester which are carried out via zoom.



Figure 3. Zoom Meeting with Parents

### Implementation of School Relations Program through Hidden Curriculum in Co-curricular

Co-curricular activities are intended to understand the teaching material that have been studied in intra-curricular activities in class. The co-curricular activities implemented are:

- Learning programs are carried out with intracurricular activities such as character strengthening, Sunday morning activity, digital literacy, celebration of religious holidays and the role of school committees.



Figure 4. Al Furqan Elementary School Digital Literacy

2. The humanitarian program was carried out by giving alms to residents around school affected by the Covid-19 pandemic and expressing condolences through social media for educators and education staff at Al Furqon Elementary School who died.
3. The Cultural Program is carried out by praying together virtually, commemorating Islamic religious holidays such as Eid al-Adha, Eid al-Fitr, Maulid Nabi and other big days.
4. Partnership programs, such as collaborating with the health department to administer vaccines for educators and education personnel in Al Furqon Elementary School and collaborating with the police to provide training for security officer.



Figure 5. Vaccination, in collaboration with the Health Department

### Implementation of School Relations Program through Hidden Curriculum in Extracurricular

Extracurricular activities support students' development of interests, talent and personality. Implementing the school-community relationship program at Al Furqon Elementary School through online extracurricular activities such as scouting, computers, colouring, weaving, tartil, tahfid, painting, vocal development and young doctor. For extracurricular tartil and tahfid Al Furqon Elementary School in collaboration with the Ummi Foundation. Ummi Foundation is an educational institution of the Qur'an as a school partner that ensures the quality of reading the Qur'an for students. The Ummi method is not just a method; it can also develop quality in the

educational institution. This method supports school institutions in training teachers to teach the Qur'an and oversees its overall implementation in educational institutions using the Ummi method. Starting from the learning process, structuring quality management in school, and student outcomes. Based on this system approach, it is hoped that the quality of the learning process will be sure and the certainty of the results that students applying the Ummi method at Al Furqan Elementary School will obtain.

These findings are by research (Lestari & Sukanti, 2016) at Budi Mulia Dua Pandansari Elementary School, which implements character education through intra-curricular activities, extracurricular activities, and school culture. Character education aims to foster and shape student character according to school culture (Baidowi, 2020). Implementing school-community relations through co-curricular, intra-curricular and extracurricular programs is expected to improve student character.

The authors suggest that much more attention is needed to the dynamics and impact of shadow education, including relationships between actors and the values that shadow education transmits as part of the hidden curriculum (Bray et al., 2018) because the transmission of values and norms that are by the culture of the community around the school is significant in order to strengthen the character of students.

## CONCLUSION

The implementation of the school relationship program with the community through a hidden curriculum in extracurricular activities at Al Furqon Elementary School, among others; 1) The learning program is carried out morning habituation with prayer and memorization, coaching homeroom teacher and Counseling Guidance teacher, motivation week and reciting the Qur'an which everything is carried out through WAG and zoom; 2) the Humanitarian Program is carried out by giving assignments to students to fast during the holy month of Ramadan, and the results are given to children in need, giving alms to those affected by disasters and other humanitarian activities; 3) Cultural program by giving Sirroh Nabawi lesson to deepen students' understanding of Islam; and 4) partnership program, holding student guardian meetings at the beginning of the semester, in the middle of the semester and at the end of the semester which is carried out via zoom.

The implementation of the school relations program with the community carried out at Al Furqon Elementary School through the co-curricular activities implemented are; 1) The learning program is carried out with intra-curricular activities such as character strengthening activities, Sunday morning activity, digital literacy, celebration of religious holidays and the role of school committees; 2) Humanitarian programs are carried out by giving alms to residents around school affected by the Covid-19 pandemic, expressing condolences through social media for educators and education staff at Al Furqon Elementary School who died; 3) The Cultural Program is carried out by praying together virtually, commemorating Islamic religious holidays such as Eid al-Adha, Eid al-Fitr, Maulid Nabi and other significant days and so on; 4)

Partnership programs, such as collaborating with the health department to administer vaccines for educators and education personnel in Al Furqon Elementary School and collaborating with the police to provide training for security officer.

Implementing the school-community relationship program at Al Furqon Elementary School through online extracurricular activities such as scouting, computers, colouring, weaving, tartil, tahfid, painting, vocal development and young doctors. For tartil and tahfid extracurricular Al Furqon Elementary School in collaboration with the Ummi Foundation.

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